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Peace at Pinners-Hall

Wiſh'd, and Attempted

IN

A Pacifick Paper

TOUCHING

The Univerſality of Redemption, the Conditionality of the Covenant of Grace, and our Freedom from the Law of Works: Upon Occaſion of a *SERMON*, wherein ſomething was ſpoken upon thoſe Points, with Reference to the Preachers of that *Lecture* there, for the Healing of Peoples Minds, and preventing Offence about them.

By a Lover of Truth and Accommodation.

And when Moſes *went out, Behold two Men ſtrove together, and he would have ſet them at one again, ſaying, Sirs, You are* both Hebrews, *Why do you wrong one another?* Exod. 2. *with* Act. 7.

LONDON,
Printed and are to be Sold by *Randal Taylor* near *Amen-Corner*, 1692.

To The Reader.

Reader,

THE Common fame of the Difference in ſome of our Brethrens Preaching at Pinners Hall having been blowen abroad to that diſadvantage, as many People (and that ſo far as I underſtand of the Conſcienci-ous and tender, as alſo of ſome of the wiſe) have been apt to queſtion whether they ſhould hear them any more; at leaſt but one ſort of them, with the declining the other: There is a perſon of Note, who is a very worthy Pious good man, full of good works, did expreſs to me his deep reſentments about this matter, who inviting me to Preach to a Congregation in the City, whereof he is a Member, it ſeemed to me but an honeſt and Conſciencious thing in ſpeaking to ſuch (among whom I knew not how many might be alike minded) to pro-vide ſomething as prudently as I could, in a Practical Ser-mon, for reconciling theſe London-People to their Mi-niſters, ſo as none of them might be either ſo ſcrupulous, or capricious, as to withdraw from the Lecture whoſoe-ver preached. If theſe Miniſters (ſay they) cannot tell the way to Heaven themſelves, how ſhall they ſhew us the way thither? But ſo long as what is preached by one Prea-cher, or the other, has ſtill tended, and does tend to the preſſing unto the ſame precious faith, and a holy life, and that acknowledged to be wrought in us by the Grace of God,

God, here is a perfect Concord as to Practiſe. *And when that* Grace *is opened by them with* Variety *of* Doctrine, *the* Good Bee *ſhould but gather the more profit from thence, and not be diſguſted at it; ſeeing there are* Diverſity of Gifts (*as the Apoſtles ſays*) but the ſame Spirit; *and that* Diverſity *given for one and the ſame* end, *the* Edification *of the* Church *of God.*

After Sermon, one of the Congregation (*a Stranger to me*) *came in and ſpoke to me, as I tell in my Paper which I wrote upon that account, with intention of ſending it to the* Miniſter, *that is* Paſtor *of that* Congregation (*before* whom *he did ſpeak, and with* whom *I had before no acquaintance*) *to the end he might ſhew it the Gentleman, and any other of his* People *if they were* offended: *But having writ part, and conſulted more eſpecially with one* Brother, *we both apprehended, that if it were ſhewn to thoſe* Two *of our* Brethren *who are more Eminent for this* Difference, *and they would* conſent *that it ſhould be made publick for a* Teſtimony, *that though they differ in* ſome *Points, yet they agree in the* Main *Truth of the* Reformed Proteſtant Religion, *and that difference they have in* Opinion, *does yet center in the ſame* Practiſe, *ſo that there is no danger to the* Hearers, *whether they hear* one *or the* other, *it might be better probably, to print the* Paper *in order to the healing theſe* diſaffections *and* diſſatisfaction, *than to ſend it barely to the perſon intended, for*

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ſuch an end only, as is not tanti, *that I ſhould be ſo much concerned.*

I have lived ſo long in the world, to underſtand, it is not Great things, *or* Deep things, *but the* Leſs things (*whereof the plaineſt judgments are capable*) *that have the* greateſt effect *upon People: as the* Remedys *that are in ſt* Ordinary, *do work* beſt, *and trueſt upon* Maladies. *And I apprehend, that if theſe two Brethren would have hearken'd to me, but as I would have had, it could not but have been well, and of uſe to ſeveral good folks; both in regard to the* Paſcification *it ſelf, and the benefit of it, in their* attendance *on the* Lecture *for hereafter* without deſtraction.

As for the Sentiments of theſe Two *perſons, I do not go to ſearch here into the Bottom, or Nicety, of the things wherein they differ (if it be not in* words, *rather than* things), *and it is beſt to come no cloſer, for then ſhould I ſet one of them at more diſtance: But when the one of them (in the point of* Redemption) *who holds Chriſt died* only for the Elect, *muſt yet, and will, ſay, that he died* for All that believe in him *(for, All that believe in him are* Elect, *and he died for* Them); *and the other ſays, he died for* All if they believe, *(or upon* condition *of believing, All have the* benefit *of it) ſo that the difference comes here only to an* All that, *and an* All if, *what pity is it, that* either *of them, ſhould be ſo* ſhy, one of the other! *Again, (in the point of the* Covenant), *when* one *ſays,* Until a

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man believe he is not juſtified, *and the* other *takes heed of this, becauſe* Until *ſuſpends the benefit, and ſo denotes a* Condition, *but will readily ſay,* Unleſs a man believes, he is not juſtified; *what pitty again is it, that when the matter is come here to an* Until *and* Unleſs, *that* either *of theſe Brethren ſhould be one ſo* ſhy of the other? *As for the Point, of our* freedom from the Law, *I think I have ſtated it ſo, as neither of them (both diſclaiming* Antinomianiſme) *are like to be diſſatisfied, or be* ſhy *either* of me, or one another.

I am a little troubled now at laſt, to tell on my Tale to the end. Theſe two Reverend Brethren, were Applyed to. One *of them was willing,* (very willing): *The* other *quite averſe. I was ſorry for it, and am ſo, but my* Endeavour *nevertheleſs is with the* Lord, *and with his* People; *for it* is *not, and* ſhall *not be* loſt *for that, ſo long as it* doeth *afford me and will (I doubt not) with the* Candid, *both a* Reaſon *ſufficient for my Printing the* Paper, *and an* Excuſe *for any defects, or tenuity they ſhall find in it. I will take liberty on this account, to put into the ſame more or leſs, as I think fit, than was in it when it was ſhewn them.*

The Author.

The Paper.

Reverend Brother,

I Was ſorry that I had not time, by reaſon of your Adminiſtring the Sacrament, to ſpeak farther with that Gentleman, who ſhewed he was diſpleaſed at ſomething I delivered in my Sermon among your People: I would have been willing to hear more of his Opinion, but by ſo much as he ſaid, I gueſs, that he did miſtake me; which is more than miſconſtru'd what I ſaid. *I am of Opinion* (ſaid he) *that Chriſt hath purchaſed Faith and Repentance for the Elect, and therefore am offended, and many others, at what you delivered.* But there was nothing ſaid by me to contradict that, not a word about that matter. That I will now ſay (reſerving my peculiar thoughts till by and by) is this. The death of Chriſt may be conſidered as it avails *to the purchaſing of Remiſſion of ſin, and Salvation upon condition:* Or as it redounds to the procuring the *condition for Remiſſion and Salvation.* The death of Chriſt was for *All*, or Chriſt died for *All*, in the *firſt* ſenſe: In the *ſecond*, I will ſuppoſe with him, only for his Sheep, or the *Elect.* There is no doubt but God, or Chriſt, may, *maius & minus amare. Who is the Saviour of all men* (ſays the Scripture), *ſpecially of thoſe that believe.*

That which moved this Gentleman (I believe) and others (if there were any other beſides them he moved) was my ſpeaking of a *General Pardon* for all the world, purchaſed by Chriſt the *Saviour of the World*. This ſeemed new to him at the hearing, but by that time I came down from the Pulpit to the Veſtry, his own reaſon did prompt him (being I will ſuppoſe a *judicious*, but perhaps *conceited* man, and whether ſo or no, *Citizen* or *Scholar*, I know not) to underſtand no other by my *General Pardon* but that Chriſts *Redemption* is *Univerſal*, which therefore he alledged as the point offended him. *In whom we have redemption through his blood, even the Remiſſion of our Sins*, ſays the Apoſtle, in two places. *Redemption* therefore and *Pardon* are of equal extent out of queſtion. I quoted that Text, and this other. *God was in Chriſt reconciling the World unto Himſelf, not imputing their Treſpaſſes.* If this Gentlemans Conception be True, That Chriſt hath purchaſed a pardon only for the *Elect*, then the Apoſtle ſhould not have ſaid *Reconciling the World*, but Reconciling *the Elect to himſelf.* And when the Apoſtles ſays the *World*, why ſhould he be offended, if I ſpeak after the Apoſtle, and not him? *Then came the Diſciples and ſaid to him, Knoweſt thou not that ſome are offended? But he anſwered, Let them alone.* In ſuch a Caſe as this, I muſt ſay after my Saviour, is any any man offended? Ἐχέτω τὸ κακὸν, let them look to it.

Sir, you know there are two ſorts of ſuch as oppoſe *Arminianiſm*. One that is the high ſort, and the other the moderate ſort that are for the *middle way* in theſe Controverſies, and I confeſs my ſelf one who have wrote ſeveral peices, ſo called. We that

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are of this ſort, do hold *Election* to be of *particular* perſons (not the chooſing Believers to be ſaved with the *Arminian* and *Lutherans*, but the chooſing Perſons to believe): But *Redemption* we hold to be *Univerſal*. The Scriptures ſay, Chriſt died *for all*, and *for every man*. God *ſo loved the World*, (ſays Chriſt) *that he gave his only begotten Son, that whoſoever believeth in him ſhould not periſh, but have everlaſting life*. By the *World*, this Gentleman muſt underſtand the *Elect*: but when by the words [*that whoſoever believeth in him*] Chriſt plainly intimates, that there are ſome of thoſe *God loves*, do *believe*, and ſome not; the *World* muſt be more than the *Elect*. Of the *world* of thoſe *God loves* ſo as to *give* his *Son*, to *dye* for them; ſome *believe* in him, and have *everlaſting life*, and ſome *believe not and periſh*. But of the *Elect* all believe, and none periſh.

One Text more I will quote: *Whom he did predeſtinate, them he called: Whom he called, them he juſtified: Whom he juſtified, them he alſo glorified*. And why is *Redemption* here left out of the Apoſtolical Chain, but becauſe *thoſe he hath redeemed*, are *all the world*? If the Doctrine that this Gentleman hath received were right, the Apoſtle would have ſaid, *Whom he did predeſtinate, them he Redeemed*.

I ſhall uſe no more Arguments, or Scriptures, when ſo many may be had; but becauſe this Gentleman was apt to think me ſingular in what I ſaid, it is fit he know that the *Church of England* (and conſequently our Holy Martyrs, *Cranmer*, *Ridley*, *Latimer*, *Bradford*,) does in her *Catechiſm* aſſert this Doctrine, when the child is made to anſwer there, *Who hath redeemed me and all mankind*. The excellent Dr. Biſhop *Davenant*, hath wrote a Book on purpoſe, *De Mor-*

de Christi, to maintain this point. Archbishop *Usher* (not to name any of our Eminent *forraign* Divines) hath done the like. Mr. *Baxter*, that every foot is commending this book of *Davenants* so highly, is one, I won't scruple to say now he is dead, no less profound himself, and chose to go this way with them.

There is a distinction which this Gentleman hath not (I suppose) ever considered, which may bring light, and some Conviction to him. A distinction of *Christ in the Flesh*, and of *Christ in the Spirit*. It is we know a Scripture distinction. What Jesus Christ now hath done for us in the *flesh* (ὑπὲρ, ἀντὶ, ἀμφ.) he hath, and must have done for *All*; and the direct and immediate fruit of it belong to all, for he took on him our flesh, not as the flesh of the *Elect*, but as the flesh of *Mankind* (the nature of *man*, not that of *Angels*): What he does for us in the *Spirit* is peculiar to *some*, and if it be saving, to the *Elect* only. The work of Christs *redemption* (being *by his Blood*) was wrought for us through his Flesh, (in which all mankind have Union with him, and that is therefore *Universal*, with the benefit that does directly and immediately issue from it: the giving us Faith and Repentance is the work of Christ through the *Spirit*, (in which his Members only have Union with him) and is *particular* to the *Chosen*.

To come up closer then to this person, & speak exactly, if I can. The death of Christ, as it is *Redemptory*, *Propitiatory*, or *Satisfactory* for sin, hath this fruit I speak of, *Pardon*. It is this is the direct immediate & proper fruit of it; I think I may say too, the only (such) fruit of it, for, Pardon for all sin of *Omission* and *Commission*, and consequently a disobligation from all punishment, of

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Loſs and *Suffering*, is (paſſively taken) no leſs than a *right* to *Impunity* and *Life*, and this is held forth upon *condition* of Faith and Repentance to all the *World*: But the *Condition* it ſelf (performed by ſome) is not the fruit of Chriſts death, *as a Propitiation*, though *by way of Redundancy* it comes by it. If you ask me what *Redundancy*? or How? I will tell you (though I can't Peremptorily,) as thus. In all things whatſoever we pray for, ſuppoſe it be for fair weather (as we have *Collects* for ſuch Occaſions), we ask it *in Chriſts name*, for *his ſake*, or through *his merits*, when yet it would be a ſtrange ſpeech to ſay Chriſt dyed that we may have fair weather: And nevertheleſs there is ſome ſenſe in which there is a Truth in this; for if Chriſt had not attoned God by his ſatisfaction for ſin, there is no bleſſing could be obtained *for*, or *by*, any. Now, when there is ſome diſtinction muſt be made here, ſo that, *mediately*, *indirectly*, or ſome way, *by way of Redundacy*, ſuch bleſſings, even as theſe, are the benefits of Chriſts *Redemption* to ſuch and ſuch particular perſons, let that diſtinction be formed right, and in ſuch a ſenſe will the *condition* we ſpeak of be a fruit *hereof* to the *Elect*, even by its *redundant* merit and value.

The purchaſe Chriſt made, was a purchaſe for *us*, and for *himſelf*. His purchaſe *for us* was, that we ſhould be *pardoned upon Condition*: He purchaſed for *himſelf*, a *power to give us that condition*, that our pardon may be compleat. *All power is committed to me in Heaven and Earth*, ſaith Chriſt, after he was riſen. There is accordingly a Redemption by *price* (our Divines ſay), and by *power*. *Pardon upon condition* is the fruit of his *Redemption by price*: But the *Condition* is the Effect of his *Redemption by power*. When

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by his *Death* (I ſay) he had paid the *price* of a *pardon* for *All* upon *Condition*; by his *Reſurrection* he receives *power* to conferr the *condition* to whom he pleaſes, that is the Elect, which when they perform, they are *juſtified*, or have abſolute *right in it*. And that may be a good reſolution as to the ſenſe of that Text, *He was delivered for our ſins, and raiſed again for our juſtification.* To make the matter though more plain, we have that Text in the Acts. *Him hath God exalted to be a Prince and a Saviour, to give repentance to* Iſrael *and forgiveneſs of ſins.* Repentance we ſee (and ſo faith) comes from *this power*, the power of Chriſt as a *King*, rather than as a *Prieſt*; and if as a Prieſt both, 'tis by vertue of his *Interceſſion* as he is at *Gods right hand*, rather than of his *Oblation*. Now Chriſt intercedes for nothing but according to Gods Will; His will is his Decree, and it is from the *decree*, his decree of *Election*, that our faith and repentance does come. It is not from Chriſts *purchaſe* by *price*; it is not from the *power* of our *free will*; but it is from *Election* (which belongs to God not as *Rector*, but as *Lord* of his own gifts) working the ſame effectually in us. It is out of this Treaſury Chriſt *gives* it; And not by virtue of a right to any from his *death*, but by the *power of an endleſs life*. Not as *Teſtator*, but as the *Executor* or *Diſpenſer* of his Fathers Election.

In fine, *Chriſt* by his *death* did *merit*, or *procure* this *power*, that he hath at *God rights hand*: By this *power* he gives us *Repentance and Faith*. Faith and Repentance then is not the fruit of Chriſts death any otherwiſe than *mediately* or *indirectly*, as being derived from *this power*, which he *obtained by it*.

God

God (I again ſay) for the merit of Chriſts life and death exalts him to the power mentioned. *Wherefore God hath highly exalted him.* By this power, or as *exalted*, Chriſt gives his Spirit to work Faith and Repentance in whom he chooſes, or hath choſen. By this work they are *regenerated*, and that Article in the *Agreement* (or *Covenant* as ſome call it) between *Father* and *Son* [*When thou ſhalt make his Soul an offering for ſin, he ſhall ſee his ſeed,*] is made good to him. In this *way about* then, and no other, does Faith and Repentance come to the *Elect* by his death, when the direct and immediate fruit of it is *Univerſal.* That is, *Faith and Repentance* (the *Condition*) is the fruit of Chriſts death as all other *Bleſſings* are, which are asked of God for Chriſt's merits ſake, or which he, as *Prince and Saviour*, beſtows on his people.

Whereas now it pleaſed the Gentleman to tell me, That he never heard any Divine ſay in the Pulpit that which I ſaid: If he will underſtand me right, I will take it for a Commendation rather than diſparagement, ſeeing it does import that what theſe Moderate Divines do generally ſay in the *Subſtance*, was ſo deliver'd by me by way of *Cultivation*, as did make ſome impreſſion upon him, as if it had been, new, rare, or ſingular altogether.

That which I delivered in effect was indeed only this, That Chriſt hath procured for the World a *General Pardon:* But there is none have *Benefit* by it, but he that believes and repents. If I had called this a *Univerſal conditional Remiſſion*, and ſaid no more (which is the ſame whole thing) he had not perhaps been ſurprized; and I could as eaſily have ſaid ſo: but

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to ſpeak as I did, was better, as fitted to my pacificatory end.

This is what I ſaid: I gave it light from the conſideration of a *Pardon* by *Act* of *Parliament*. A *Pardon* is agreed on by the *King*, and the two *Houſes*, the *People* know nothing of it, and do nothing to the obtaining it, and the *Pardon* is *General*: Nevertheleſs, if any come to have the benefit, by this *Pardon*, he muſt look into the *Act*, and ſee how it runs, he muſt ſee what Qualifications it requires; and if he does, or will not qualify himſelf according to to the *Act*, he loſes the benefit. It is ſo in this Act of Grace or Pardon for the world. It is an Act of Grace I ſay perfectly free to man: No man does, or can do any thing to pacify God, or merit the ſame. It is all from the Agreement between Father and Son, that Chriſt ſhould fulfill the Law, and by ſuffering alſo, ſatisfy for our ſins, and the Pardon thereby be granted in our behalf, while man does nothing himſelf by way of *Cauſe* (I muſt ſay), *Condition*, or *Active Occaſion* thereunto; and here do I bring off thoſe that ſay this *Act*, Law, or Covenant *of Grace* is *without condition*, which in this ſenſe, we all ſee is, really ſo: And yet when any man comes in particular for benefit by this *Pardon*, *Act of Grace*, *Grant*, *Law*, *Covenant*, *Teſtament* (for this *Grant* of *Pardon* obtained by Chriſt, the *Covenant*, or *Teſtament* of Chriſt, which is his *Will*, bequeathing what he hath purchaſed upon his own terms, are all we muſt know but the ſame thing) he muſt read the *Act*, and ſee how it is *paſſed*, or read over the *Will* and ſee how it is *made*; he muſt go to the *Rowl*, which is, the Word of God: (It was decreed from Eternity, it paſſed at Chriſts death, it was inrolled in

in Gods *Word*, and promulgated by the *Miniſters* of it), and there he will find that God requires of every man to Believe, Repent, and walk ſincerely before him, in order to have the Benefit; and that unleſs he Believes and Repents, he is to have none by it: And by this do I juſtifie thoſe alſo of our Divines (which are the Generality) who ſay this Act, Law, or Covenant of Grace hath Conditions.

And when thus much will be acknowledged on both ſides, to wit, That it is the ſound Believer only, or ſincere Convert that is pardoned *Abſolutely*, ſo as to be Saved; you have a way chalked out for Reconciliation of our *Brethren*, at leaſt ſo far as I drive; to wit, That Conſcientious people may hear *Both*, with profit, and without offence, as Preaching no other Doctrine in regard to Practice, (however they may differ in the Explication) but what is conſonant, or may be made conſonant to one another.

There are ſome I know apt to think the Covenant of Grace to be without Condition upon the account (they ſay) it is not made with *Man* (becauſe he can promiſe of himſelf to perform nothing) but with *Chriſt* in behalf of the Elect, as their Head, who hath therefore undertaken with the Father, both to purchaſe the terms by his *Blood*, and ſee them performed by his *Spirit* in all ſuch, ſo that they ſhall be infallibly Saved: But I ſee not how theſe men get any thing by this, for if Chriſt hath undertaken to do thus, that is, To ſee theſe terms performed by his Elect, it muſt be in that Order as the Scripture declareth; and that is, By giving them Repentance that they may be Forgiven; Faith that they may be Juſtified, and Perſeverance that they may be Saved; and this does not hinder, but makes the Covenant to be Conditio-

nal: When thoſe that hold it made with man, and to have conditions, do make Faith to be Gods gift, and the performance to be by Grace, no leſs than theſe do.

As for their ſpeaking of a *Covenant*, and thinking it not made with *Man*, I muſt confeſs I wonder. Give me ſuch a Man, and I will Ask him; Hath the Covenant of Grace a Mediator, or No? Who will dare to ſay, No? Well then, *A Mediator is not a Mediator of one* (ſayes the Apoſtle); that is, Not of one, but two Parties. There muſt be two Parties at odds, that have a *Dayes-Man* come between them, to lay his hand upon both, to bring them to an Agreement. Chriſt is our *Dayes-Man*, and beſides him there muſt be two Parties, or he can be no Mediator between both. *A Mediator is not of one* (ſayes the Scripture) *but God is one.* God is one, or but one; one party only, and there muſt be another therefore on neceſſity beſides the mediator and him, which is Man. *There is one God and one Mediator between God and Men, the man Chriſt Jeſus.*

The light here is ſo eſclatant, it cannot be reſiſted: but I will produce what is yet more palpable. Let us turn to the Covenant it ſelf. *This is the Covenant, that I will make with the houſe of* Iſrael; *After thoſe days ſaith the Lord, I will put my Laws in their minds, and write them in their hearts; and I will be to them a God, and they ſhall be to me a People.* What a ſtrange thing now is it, that any here ſhould ſuppoſe this Covenant to be made with Chriſt, and not with man, when it is expreſly ſaid to be made with Man, *with the Houſe of* Iſrael. And what is this Houſe of *Iſrael*? I will tell you, and there is more here need to be told. It is the whole world, all the Nations

Nations that come in at the Preaching of the Goſpel into the Church of God (or the Meſſiahs Kingdom) that is this *Houſe*. It is ſpoken in the ſtyle of the Old Teſtament, when *Iſrael* only was Gods people, and his peculiar heritage or dwelling; but now the partition wall is broken down, there is no man that receives the Goſpel, but he comes into this *Houſe*; a *Houſe* wherein (we muſt underſtand too) there are *Veſſels* that are of *Wood*, as well as of *Gold*, though the denomination be ſtill from the better ſort. He comes, I ſay, and is ingrafted into the *Jews Olive*, or *Covenant*; he does at his Baptiſm enter Covenant with the *Father*, *Son*, *and Holy Ghoſt*, which is the only True God, and the ſame God with the God of the *Jews*, and ſo they become *his people*, a *holy people*, *a choſen generation*, according to the Titles wch that *people* had, even the whole body of them, called the *Church in the Wilderneſs*: Only we have this good difference, that when that people had their Laws written by *Moſes*, which were ſo many, and grievous, and in one place ſaid to be *not good*; we have none now but the Law of Nature, which is writen within every mans breaſt (as is the very intent (I think) of this Text with the verſe after) together with the revealed mind of God about his Son. This Sir, is a great buſineſs, and Gods *mercifulneſs* for his ſake, in *forgiving* our *iniquities* which follows, muſt be underſtood according to the Tenour of the Goſpel declared by Chriſt and his Apoſtles. *He that believes ſhall be ſaved, and he that believes not ſhall be damned. Repent, for the Kingdom of Heaven is at hand.*

See a Book called, *The Ax laid to the Root of Separation.*

Upon this touch, you can judge what enlargement would follow, and with what due caution it ſhould be made. The Goſpel is preached; the My-

ſtery of Chriſt, *God incarnate*, revealed; the Idolary of all the earth diſclaimed, confounded, deſtroyed; the Religion of the *Jews* aboliſhed; what then remains, but *the word that is nigh us, and in our hearts*, that is, the Religion of Mankind? Chriſt indeed did inſtitute a Church, and Officers, for the gathering, and governing it; He hath commanded, and left us two Sacraments, and bid us pray in his Name, and what elſe is there in the Chriſtian Religion but *the new Commandment which we had from the beginning*, *Love*? The Law of Love, which is our duty to God and our Neighbour, and that is verily the *Law of Nature* according to which the *Patriarchs* of old, and all the holy men in the world lived before there was *Law* or *Goſpel*. Si igitur eundem illum quem priſci ac ipſo Moſe antiquiores coluerunt Deum Chriſti doctrina gentibus univerſis demonſtrauit, haud dubium eſt. quin ejuſdem cum illis divini cultus facti ſumus participes, communem porro habentes religionem, communem quoque benedictionem ſortituros eſſe, palam eſt. *Euſebius De Demons. Evan. l. c.* 3. The ſenſe of this quotation, and of other Authority I might cite alſo, (as of *Juſtin Martyr* who tells us that **they that live according to Reaſon (as Socrates) are Chriſtians, though call d Heathen*, in his *Apology*, and of *Clemens Alexandrinus* who ſays the Greeks of old by their *Philoſophy* were juſtified, *Strom. l.* 1.) I leave (as coming in *obiter*) with the conſequence, to the *Candid* and *Wiſe*. Adhibita ſemper eſt univerſis hominibus, (ſays *Ambr.* or *Proſper*) quædam ſupern æmenſura doctrinæ quæ etſi parcioris occultioriſq; Gratiæ fuit, ſufficit tamen, ſicut Dominus judicavit, quibuſdam ad Remedium, omnibus ad Teſtimonium. *De Voc. Gen. c.* 5.

* οἱ μετὰ λόγου βιώσαντες χριστιανοί εἰσι καὶ ἄθεοι ἐνομίσθησαν.

SIR,

SIR,

THere was another point concerning our *Freedom from the Law* which I alſo occaſionally ſtated, in regard to the preſent peeping up of *Antinomianiſme*, and ſeeing the ſaid Gentleman gave me his thanks for that, I think it but a peice of good manners to preſent him the ſame, with the reſt which he controverted. Eſpecially ſeeing I ſhall bring it to ſomething practical at the end.

That Chriſt hath redeemed us from the Law, or *delivered us from* it (as the Scripture ſpeaks) ſo that we are not *Under the Law*, but *under Grace*, is not to be denyed by any, and yet that we are ſtill to obey the ſame is no leſs certain, *If thou wilt enter into life, keep the Commandments.* The Law therefore may be conſidered *qua Regula, or qua Fœdus*, ſay our Divines, which does in the groſs, ſtate the matter.

By the *Law* we mean not the *Ceremonial Law* which containing things that were but ſhadows whereof the ſubſtance is come, is abrogated out of queſtion, but we mean the Law *Moral*, the Law of Nature, or Law of Works. Now this Law *as a Rule*, we ſay, that is, as it preſcribes us our duty to God, our ſelves, and our neighbour, cannot ceaſe, but be always of force, becauſe it is founded on *Our* Nature, and *Gods*, and ſo long as they are the ſame, this muſt be ſo alſo. *For ever O Lord thy Law is ſetled in Heaven.* But the Law *as a Covenant*, that is, as God and Man

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are obliged thereby, ſo that man muſt live or dye, and God deal with him according to his keeping or breaking it: this is not to ſtand in force, but we are *delivered from* it by Chriſt.

To come to the Difficulty, There are three things in the Covenant, the *Precepts*, the *Promiſe*, and the *Threat*. The *Preceptive* part now is, and muſt be ſtill of force, becauſe the Law, *qua Regula*, is. The *Comminatory* part is of force likewiſe, becauſe Chriſt tells us, thoſe that *believe not are condemned already*; and St. *Paul* ſayes, that we are *all by Nature, the Children of wrath*; which could not be, if the *Threat* were void. The *Promiſory* part then only remains, and Divines ſay therefore, that the Capacity of the Subject ceaſing, that ceaſes. The condition thereof (they ſay) cannot be performed, and the Promiſe is void. But neither what they ſay is *true*, nor is it *the thing* which ſhould be ſaid. It is not *the thing*, becauſe the delivery of us from the Law, which the Scripture ſpeaks of as the purchaſe of Chriſt, is the freeing us from the curſe and condemnation of it: To be freed from the Promiſory part, what good is that? Neither is this *true*, becauſe the Lord Jeſus, a man as we are, did perform, the condition, and made the reward thereby, due to him of debt or merit; and accordingly entred into glory. This can be gain-ſaid by no body.

If then, Neither the *Promiſe*, nor *Threat*, nor *Precepts* are ceaſed, how does the Law, ceaſe *as a Covenant*, or we be freed from it? Here now is the thing I muſt ſpeak to, and I humbly anſwer, there are two Parties in a Covenant as I have aſſerted before, and conſequently there is *Our part*, and there is *Gods part* in the Covenant. On *our part* the Law, *qua Regula*

gula & qua Fœdus both, being the Law and Covenant of Nature muſt, for ought I ſee, continue, and always; for when Chriſt, after the day of Judgment, ſhall have delivered up his Mediatory Kingdom, and the Laws of it, I do believe that man being made perfect in Holineſs, and confirmed therein, this Law is that, which he, and the bleſſed Spirits in Heaven, ſhall live by, and keep for evermore. But as to *Gods part* (now, and till the Judgment is paſt) the caſe is altered. We are by this Covenant through our Tranſgreſſion (we and all the world) in Gods hands, lyable to Wrath and Condemnation, and God as Rector is engaged to deal with us according to his Threat: But Mans caſe being verily pittiable, he in his *Wiſdom* found out, and in his *Goodneſs* accepted of a *ſatisfaction* to be made by his *Son*; and thereupon he is taken off, ſo as not to inflict the puniſhment upon us.

There are two Reaſons upon which a Law-giver, who alſo is Rector, may forbear the puniſhing a Delinquent. One is when the caſe of the perſon is Pittiable, and requires Commiſeration; and the other, when his Juſtice and Honour can be ſaved alſo, tho' he ſpare that perſon. Such is the caſe here; If God deal with man according to this Law, all mankind muſt Periſh, which is pittiable indeed; and it pleaſed Him therefore, that the Lord JESUS his Son ſhould interpoſe; who by fulfilling the Law exactly for himſelf, and bearing the puniſhment of it alſo in our ſtead, it is made a *Righteous Thing* hereby, without caſting any diſhonour upon Himſelf or Law, to deal otherwiſe on his part with us, than the Covenant required. Here then, to ſpeak properly, the Law is not *Abrogated*, nor *Ceaſed*, but *Relaxed*; it is not

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an *Abrogation*, or a *Ceſſation*; but a *Relaxation*, or a *Diſpenſation* as to the *Penalty* of it; that is, ſo as we ſhall not be condemned by it.

It is hitherto then the Point is come, and ſo far doubleſly we are in the Right. We are not freed from the Law, ſo as that we are no longer to obey it; but we are delivered, ſo as God will not deal with us according to it. How then (will you ſay) does, or will he deal with us? I Anſwer, by another Law, a Remedying Law, the law of Grace, the Covenant of Forgiveneſs, the law of Faith, in oppoſition to the law of Works. Chriſt ſayes to the Father, I will Redeem theſe loſt Creatures from the *Sentence* of the Law, by which every mortal man of them elſe muſt Periſh: But I will take the Redeemed into my Hands, or under my Government, ſo as they ſhall not be *Lawleſs* for all that. They ſhall have the Law ſtill (as in my Hand) to live by, as well as they can, and as far as human frailty will permit; but they ſhall be dealt with in regard to Acceptation, according to the Grace I have purchaſed for them, and is promulgated in the Goſpel.

The Law then remains ſtill as a Rule to *Live* by, but not as the Rule we ſhall be *Judged* by; as a Rule of our Duty, but not as the Rule by which we ſhall be Juſtified or Condemned. There is a Univerſal Pardon in regard to the *Sentence* of the Law of Works, procured, paſſed, and declared in the Goſpel, upon condition of our Faith and Repentance: But the obligation of Obedience to the *Precepts* of it can never ceaſe (I muſt ſay ſtill) ſo long as it is the Law of *Nature*, which never ceaſes. The Law of Nature then, or the Law of Works, is the *Norma Officii*, the Rule of *Life*: but the Law of Grace, this Act of Pardon, is the *Norma Judicii*, the Rule of *Judgment*. We

We are not delivered from the Law ſo as that we are free from living according to it (I muſt inculcate this, to be ſure I miſtake not, or be miſtaken): But we are delivered from it ſo as we ſhall not be Judged by it, which is all one as not to be Juſtified or Condemned by it. We ſhall be *Judged by the Law of Liberty*, ſays St. *James*, and St. *Paul*, *According to my Goſpel*. Bleſſed be God for this Truth.

And now I will crave leave for a little deſcant, for the Matter (and Uſe) will bear it. In all Tryals at our Judicial Courts, there is a *Statute*; upon which the Party or Parties accuſed, are *indited*, and according as they are found guilty or not by that *Statute*, they are acquitted or condemned. The Law by which Men ſhall be all tryed at judgment is not the Law of Works I have ſaid, but the Law of *Grace*. I have need of ſaying this more than once, becauſe I know the notion of many Proteſtant Divines in their diſpute with the *Papiſt* does bend them to another apprehenſion. There is a *Conſtitutive*, and *Sentential* Juſtification. *Juris*, & *Judicis*. The Law by which we are *juſtified*, is that Law by which we muſt be *judged*. It is by *Faith* we are juſtified and not by *Works*, and that is all one as by the *Law of Faith*, and not by the *Law of Works*. Both is Scripture. To maintain, or to have any Conception, that the Sentence at Judgment ſhall paſs according to the Law of *Works*, is an Errour, and ſuch as does tend to the ſubverting the Goſpel, and practical Religion. It will be the great and only enquiry of that Day, whether thou art a Performer of this Law, the Law of Faith, this Law of Pardon or Grace; that is, whether thou art a *true*, or *ſound* Believer. If the Devil puts in his Accuſation that thou art a

 ſinner,

ſinner, that thou haſt done thus and thus, and ſo art condemnable by the Law, Chriſt will tell him ſtreight, I have put in bayl as to that, I have ſatisfied my ſelf in his behalf for that, and there is at my Bar no queſtion as to my part, but as to his; Not whether I have done mine, but whether he hath performed his. Have you any thing to prove the Man no Believer, or no ſound believer, that he muſt be caſt according to this Law, or this Act?

Hear the *Act* read, which is all one with Chriſts *Will* at his death. Father, I will that ſuch an Act be paſſed which ſhall give a pardon to all the world, and for all their ſins, with this clauſe in the Act [*The threat that is in the law of works to the contrary notwithſtanding*]: Only I will have every one, that reaps the benefit of this Act (which is laid in before) to receive the Grace when promulgated with ſuch a belief of it as working by love, ſhall ſhew it ſelf in a ſerious continued deſire, and endeavour to forſake their ſins, and cleave unto God in ſincerity of heart and life. And I will that ſuch a ſincerity ſhall be accepted (notwithſtanding all their failings, nay very much groſs and long ſinning which they fall into through infirmity) unto Life and Salvation. This is the Tenour of this *Act*, this *Will* of Chriſt, that *Law*, or *Covenant* of *Grace*, by which we ſhall be judged.

Well now, As for this ſervant of mine here at the bar accuſed by you (will Chriſt ſay), *When I was a hungry he fed me, and when naked cloathed me*: That is, by ſuch works of Charity (as theſe), and ſo of Piety, and Sobriety or Temperance, Juſtice and all other Vertue, it does appear the man is a Believer and my Diſciple. Theſe and theſe things

things are Manifeſtations and Evidences of a Sincere heart and a ſound faith, and therefore I declare him, not guilty of the breach, but a performer of this Law, this Law of Faith, upon which he is tryed.

By the way, note here, that the declaring a man righteous according to the *Act* he is tryed by, is the moſt undoubted proper Juſtification!

As for the Mans Sins, and the ſins of the whole world, I have my ſelf bore them (will our Judge ſay) on the Croſs, I have ſatisfied for them by my death in the behalf of all men, and this Act is a Declaration of a *Univerſal forgiveneſs* (as of my *Will*) upon theſe *Terms*. Indeed the Act and my Will does require ſuch Terms, that all ſhall believe and repent that partake the advantage: And this faith, and repentance, and upright life, appearing in this perſon, I do allow his right to the benefit, I do allow that my Righteouſneſs (or the merits of my life) and the Satisfaction (or ſacrifice) of my Death, be imputed to him unto this *Effect*. I pronounce him righteous according to this Act, and thereby juſtified and bleſſed. *And the righteous* (that is according this Law) *to life everlaſting*.

And now Sir, there is a day when you and I and all the world muſt appear before God in judgment, a day which for ought we know may laſt (as ſome Learned Divines have thought) a thouſand years, for a thouſand years to God is but as one day. I have ſome things that I have formerly thought on, and writ, and laid up in my heart, as my ſmall ſtore to live upon, and uphold me againſt the fear of that terrible day, which is alſo a bleſſed day, and a good

day whenſoever it comes. It is upon the mercy of God, and merits of Chriſt, the moſt ſanctified ſoul, and the moſt miſerable penitent ſinner muſt both ſtand. As *David* has a *Pſalm*, he calls *A Pſalm to bring to remembrance*, ſo ſhall the reſt upon this ſubject, which follows, be.

We know that God hath appointed ſuch a one to be our Judge who is a merciful high Prieſt touched with the feeling of our infirmities. *He knows our frame, and that we are but duſt.* We know that the Government of God we are all under is a gracious Government, a righteous Government, and a righteous one becauſe *gracious*: For I have learned this farther than ſome others, that the very *Righteouſneſs of God* in the New Teſtament, towards fallen man, is *Grace*. We know that by the Law of Grace, God expects we ſhall be righteous, and that he accepts of an Evangelical obedience according to this Law, as *Perfection*; For when all that is *ill done*, and all that is *undone* is *forgiven* us, and not imputed, that which we have done let it be never ſo little, muſt according to this Law be *Perfect*. We know for all that, that the holineſs of the moſt holy man living could never be accepted to Salvation, but for the merits of Chriſt; and when it is not for the value of the work done, but upon the account of Chriſts merits that any man is accepted, Whether my works be more or leſs (if I be found ſincere) it is all one in regard to ſuch an Acceptation. Let me give my *body to be burnt*, or let me give but *a cup of cold water* in Chriſts name, if Chriſt ſees integrity in it, and his merits be imputed, the one will be accepted as well as the other. Let me have wrought but one hour, or let me have wrought twelve, my penny

ſtill

ſtill is of Grace, and for Chriſts ſake. We know farther, that he whom God hath made to be our *Judge*, is alſo, and will be our *Advocate*; and if there be any thing to be accepted (as if there be any thing thou haſt done that can be produced for an Evidence of thy ſincerity, it will be accepted) he will plead it for us, and be ſure not to forget it.

We know Sir, that *Sathan* will plead againſt us, but *Chriſt for* us. *He* will bring the Law, *Chriſt* the *Goſpel*. He will ſay we have ſinned againſt *Law* and *Goſpel*: But He that pleads for us will diſtinguiſh of ſinning againſt the Goſpel, *ſub ratione Officii, & Conditionis*; between the *Duty* of the Goſpel, and the *Condition* of the Goſpel. He will make it appear, that though we have failed in our *Duty*, we have not failed in the *Condition*: Though we have ſinned againſt the Goſpel in regard to *this, and that particular precept*, we ſhall be cleared from the *accuſation* of *Non-performance of the Condition*. In order to this, and above all, I am perſwaded of ſo fair a Tryal before God in that day of the *declaration of his righteous judgment* (the like whereof was never in this Earth), that God who is ſo infinitely good, and wiſe as he is, will conſider every one of us with grains of allowance proportionable to our ſeveral tempers, conditions, temptations, ſo that, that ſhall be found ſincerity in ſome perſons, which they could not find in their hearts to think, till they come to know it with *Everlaſting joy*. And ſeeing it is *according to Grace* (a Law of Grace) that we are to be judged, who can tell the extent of this *Grace*? Who ſhall ſet bounds to Gods infinite and free Grace?

Of all Points in Caſuiſtical Divinity there is not one of more near importance to a Chriſtian, than to be

to be ſolidly informed what to do, or how to live and ſupport the ſoul under the caſe when it hath examin'd it ſelf, and is in conflict and doubt whether it be in a State of Grace (which is all one as whether we be ſincere) or not. They that are light Chriſtians, do often talk of their aſſurance, when the more weighty Chriſtians are ready to droop, and hang the head as the ears of corn do that are fulleſt. *A very Hypocrite, John Bradford.*

There are two Concluſions therefore, I will come to. *One* is, that it is God, and God alone knows the heart and can judge of mans integrity. It is God alone both in oppoſition to any other, and to a mans own ſelf. *I know nothing by my ſelf, yet am I not thereby juſtified.* Again, we do know ſome things by our ſelves, but God alone can lay all things together. The other is, that in the grand caſe, the great tender caſe, wherein, or under which, ſo many the moſt ſerious among Chriſtians do pant, to wit, this caſe of fear or doubt, whether we be ſincere or not, the way for a gracious Soul to take, as the ſafeſt (unleſs it hath reached to an higher attainment), I mean, that it may neither *preſume* dangerouſly, nor *deſpond*, but maintain it ſelf in ſome equal ſtate or quiet of mind which is warrantably good, is with *David* to make its appeal unto God (*Try me O Lord, ſearch me if there be any wicked way in me* (any ſuch as is incontent with ſincerity), and *commit his cauſe* unto Him. *The Lord is my portion, ſaith my Soul, and therefore will I hope in him. It is good for a man that he ſhould both hope, and quietly wait for the Salvation of the Lord.* We muſt leave it to him, or there is no end. We go to a *good God.*

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On one hand, if with the *Phariſee* we juſtify our ſelves, God may condemn us: If we condemn our ſelves with the *Publican*, he may acquit us. *If we would judge our ſelves, we ſhould not be judged.* And what then remaines? Behold, we are at Gods bar, and we *commit our cauſe unto our Judge.* God's bar, is a bar, or throne of Grace. I will caſt my ſelf on his Grace. And God ſend us a good deliverance at the Great day.

SIR,

BEfore I go off, I muſt needs return a little again to the occaſion of this Letter. One thing I muſt hint more as to the *General Pardon* I ſpeak of *above*. There is a certain term uſed ſtill by our Divines which does cloud the light, I have offer'd, and that is the term *Actual.* We uſually diſtinguiſh thus, between *Conditional* and *Actual* pardon. A Conditional pardon (we ſay) is obtained indeed for all: but an Actual pardon for none, but the preſent truly penitent believer. We ſhould here uſe another term, and inſtead of *Actual*, ſay *Abſolute.* The truth is (let me ſay as the thing is) there is a Pardon, and Actual pardon, being a Pardon paſſed long ſince; an Act of Grace, a ſtanding Pardon, an actually ſtanding Pardon, and that *Univerſal:* But this Actual ſtanding Pardon, being a Pardon *upon Condition*, it is I muſt ſay a Pardon *Abſolutely* made good to no *Particular* perſon, but upon the condition performed. When the condition is performed, it is then made to the performer, a *Compleat Abſolute Pardon.* This is the Fundamental underſtanding of the point diſcourſed.

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I will fill what I have said with one Notion of Dr. *Davenants*, which I take to be rare, and fit to be noted, being also clear, and of use. *Res sub conditione promissa aliquo modo ad eos spectat qui conditionem nunquam implent, nimirum quoad jus vendicandi promissum beneficium si implevissent. De Morte Christi.*

There are two or three things yet lyes upon my hands by way of surplusage, not only as pertinent, but even necessary to be added to what is spoken.

One of them is this. From the *Universality* of *Redemption* there does arise a *Government of Grace* which God has over the World; that is, a Government by the *Law of Grace*, which Christ hath purchased, as the *Instrument* of that *Government*, whereby Salvation is made possible to all Mankind, or whereby *Pardon and Life* are made attainable by all men on a *Possible Condition.* If you ask me what that is wherein this *Possibility* is placed, this I perceive is a hard question made, but I shall answer easily. It is to be placed in the *Lowering the Condition* to the capacity of all persons, having the power and use of their natural faculties, so that whosoever he be that lives up *sincerely* to the light that he has, shall be saved. * Such is the *Law of Grace* (I say) purchased by Christ, by which we are *Governed* and shall be *Judged*, that whosoever lives up to the light, or means which he has, *in sincerity*, shall be saved by it. I will add, whosoever does but *what he can* in order to his Salvation is *Sincere*, and Consequently the *Condition* must be *Possible*: But seeing no mortal does what he can (Every man can do more good, and less evil than he does), I say, if he

* If any be offended at my asserting the possibility of a Heathens Salvation, I pray him to look into a book called Peaceable Disquisitions, where there is one sheet, *de industria* (from p. 55. to 67) upon that Argument, and if he be not convinced by it, let him but fairly present the whole, and answer it; and he shall start a generous subject and innocent, to exercise the wits of the age.

he *does ſincerely what he can* (which all the *Elect* from the four quarters of the Earth, and the *Elect only* will ſurely do) he ſhall have life, notwithſtanding all Imperfections. This being premiſed as to the *Poſſibility*, the *Performance* then it ſelf ſhall be founded, *In Dono ſupernaturali a Viatore quocunque, poſſibiliter recipiendo, ſecundum legem ordinariam*, as the School ſpeaks. *Of a truth, I perceive, that God is no reſpecter of Perſons; but in every Nation, he that feareth Him, and worketh Righteouſneſs, is accepted of him.* 'Tis an Errour (one of them called *Vulgar*) which hath reigned too long in the Chriſtian Church, to think that none can be Saved by the Name of Chriſt, who have not heard him Preached to them; or that the extent of Chriſt's death, and the benefit of it, is commenſurate with the knowledge of him. This Errour hath aroſe through careleſneſs of Divines, in not conſidering the point, and the partiality of the People to their own Religion: The *Jew*, will have none but the *Jews*; the *Mahometan*, none but the *Mahometans*; the *Chriſtian*, none but the *Chriſtians* to be Saved. But I am hugely perſwaded otherwiſe, that there are Millions who have been, and Thouſands are, living in the World, that have never known, and ſhall never know how much they are beholding to *Jeſus Chriſt*, till they come before him in Judgment, and then they ſhall know it to their comfort; and Chriſt will ſtay for his Thanks till that day, when that Comfort, and thoſe Thanks, ſhall be Everlaſting. To ſay that any man is, was, or ſhall be Saved without Chriſt, is an Errour indeed; and if any one ſhould, or ſhall go to preach up the Salvability of the *Heathen* without this foundation (that is, to *lay any other Foundation, than what is laid, Chriſt Jeſus*), the Eighteenth Article of the Church does Anathematize

that perſon (for ſuch ignorance is truly accurſed): But that Article muſt not be thought to Curſe, or Condemn any that maintain *Salvation alone by Chriſt*, though he hold alſo that ſome *Heathen* may be Saved. Let the *Title* of the *Article* give the Interpretation.

Another thing is this: We muſt take heed how we order our conceptions in the matter of our Salvation, that we ſet not God aſide, either as *Rector*, or *Lord* in it. We muſt not advance and juſtifie his *Rectorſhip* ſo as to exclude his *Lordſhip*; nor ſo advance and juſtifie his *Lordſhip*, as to exclude his *Rectorſhip* in the buſineſs. On one hand, thoſe perſons that hold Chriſt dyed for all, procuring Salvation on condition, but leave the condition on Mans free will, (or on a cooperating with general Grace, procured, as ſome ſay, thereby) they do excellently illuſtrate Gods *Rectorſhip*, and juſtifie Him in dealing with us, according to *Goſpel-Law*, but they exclude his *Lordſhip*: As on the other hand, they that hold Chriſt dyed only for the *Elect*, purchaſing the Condition as well as the Benefit; and that there is no *Covenant* but what is *Abſolute*; they do excellently advance God's *Lordſhip*, but in effect do exclude his *Rectorſhip* from having a hand in Mans Salvation. But as for thoſe perſons now, that hold Chriſt hath dyed for All, in purchaſing Pardon and Salvation on *Condition*; but that the *Condition* flows not from the power or cooperation of Man's *Free-will*, nor directly from Chriſt's purchaſe, but from *Election*: Theſe do moſt manifeſtly give God his glory, both as *Rector* and *Lord*, while they make Him *as Lord* to give the *Condition* to his *Elect*; and *as Rector* to *Judge* of them, as of all the World, *according to that Condition*. *Qui perpendere poteſt perpendeat.*

The third thing is this: When ſome Scriptures ſay,

That

That *Chriſt laid down his Life for his Sheep*, with the like, appropriating his *Redemption* to the *Elect*; this does not contradict ſuch places as allow it to the *World*; for Chriſt dying for *All* does include the *Elect*: But the meaning is, becauſe that when Chriſt hath indeed dyed for *All*, to purchaſe a *Pardon* upon *Condition*, it is his *Sheep* only that hear his Voice, the *Elect* only, *perform that Condition*, and reap the Be-Benefit of it. And now,

At the Cloſe of theſe Matters, you may remember Sir, I came to make mention of that paſſage of *Abraham* ſpeaking to *Lot*, when there was ſtrife between their Servants; and I ſaid the ſame on this occaſion. I ſaid it to your people, I would ſay it to all others, the like affected, about *London*. There hath been, and there is, Contention ariſing, or riſen (the more is the pity) among our Citizens; ſome ſpeaking for one Miniſter, and ſome for another; and ſo againſt one, and againſt another: But let us know, that this ſtrife is indeed between the *Herdmen*, or the *Parties*, when both Miniſters are themſelves minding only the ſame thing (the opening the Scripture in reference to a right underſtanding of the Grace of God, and the freeneſs thereof revealed in it), even as it was among the *Corinths*; one was for *Paul*, another for *Cephas*; when *Peter* and *Paul* preached but the ſame Truth: *And therefore let not, I pray you, the* Herdmen *fall out any longer among themſelves, for* Abraham *and* Lot *are Brethren.*

FINIS.